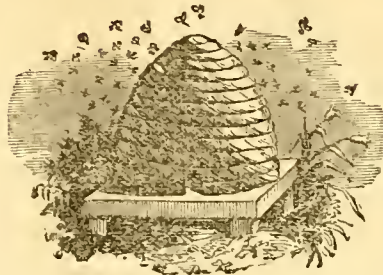


# JUVENILE INSTRUCTOR.

"BUT WITH ALL THY GETTING  
GET UNDERSTANDING."



THERE IS NO EXCELLENCE  
WITHOUT LABOR.

VOL 2.

GREAT SALT LAKE CITY, MARCH 15, 1867.

NO. 6.

## THE PASSAGE OF THE RED SEA.

IN our last number we talked some little about the birth of Moses and his early history, continuing it down to the time when God sent him and his brother Aaron to demand his consent for the Hebrews to take a journey into the wilderness to their offer up sacrifices to their God. Moses at this time was eighty years old, forty of which he had spent in the Egyptian court, and forty in the wilderness of Sinai with his father-in-law Jethro. His brother Aaron was three years older than he.

When these two servants of the Lord made their request known to the Egyptian monarch, the only replies they received were threats and sneers. "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go," exclaimed Pharaoh, and, at once, commanded the taskmasters over the Israelites to increase their burdens and treat them more harshly than before.

After the Lord sent Moses and Aaron, to the king with His message, and he rejected it, the Lord turned the waters of their sacred river—the Nile—into blood, that it stank, the fishes that swam in it all died, and those who drank of it were seized with cramps and sickness. He then sent another message to Pharaoh. It was rejected as before. He next caused millions of frogs to come upon the land; they invaded the homes of the Egyptians, from cellar to chamber; they crept in their beds, they crawled on their food, they laid dead in heaps everywhere, and the stench from their bodies filled the air with disease. Then followed a plague of lice on man and beast; after which swarms of flies infested the land; next a murrain destroyed the cattle. Still the heart of Pharaoh was hardened, and he would not let the people go. God next afflicted the Egyptians, their flocks and herds also, with grievous boils and blains, which not softening their hearts, he caused a terrible hailstorm to descend upon the land, killing every man and beast upon which it fell, destroying the grain, the vegetables and the

tender plants. What this storm did not destroy, was consumed by the myriads of locusts which next came along in the succession of plagues, succeeded by a most profound darkness, which lasted three days. The Egyptians had now lost their cattle and their grain by the direct interposition of God, and had been greatly afflicted themselves; but all these were not enough for their ruler; he was still determined to keep Israel in bondage,

though he had to fight the Lord for it. Next came the most dreadful trial of all: in every house could be heard the cry of sorrow and mourning, for in every house the first-born lay dead. The angel of the Lord had smitten the first-born of the Egyptians; but the Israelites, by sprinkling their door posts with the blood of a lamb, according to the direction of the Lord, escaped. Their first-born were not slain. The destroying angel saw the sign on the door posts, and he passed and did not touch its inmates. This was the origin of the feast of the passover which the Jews keep to this day.

The Egyptians, in their grief and affliction, now demanded that Pharaoh should detain Israel no longer; to this at length he gave a reluctant consent.

Then the men of Israel arose with their wives and their little ones, their flocks and their herds, and with songs of rejoicing and shouts of praise, they started for the land of promise. God himself going before them in a pillar of cloud by day, and a pillar of fire by night, and where He led they followed.

This exodus of the Israelites took place four hundred and thirty years from the time Abraham visited Egypt, and two hundred and fifteen from the time Jacob took his family thither.

When Pharaoh was told that the Hebrews had fled, he was exceedingly sorry, and he determined to bring them back. Gathering together his chariots and his horsemen, with the strength of his army, he hurriedly started in pursuit.

At the time the Israelites first saw the hosts of Pharaoh fol-





lowing them they were camped on the borders of the Red sea, in a narrow valley, the mountains behind and the sea in front of them, without any apparent means of escape. Thither the Lord had led them for his own good purpose. When they saw their enemies approaching they were filled with fear, for they were a people of little faith. They murmured against Moses, and would have stoned him for bringing them into the wilderness, telling him it was better for them to have served the Egyptians than to be slain in that desert place. Moses, however, never lost his faith. "Stand still," said he, "and see the salvation of the Lord, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them no more for ever. The Lord shall fight for you and ye shall hold your peace." Then Moses received the word of the Lord, and he stretched forth his rod over the sea; and its waters fell back, leaving the bed of the sea dry for the Israelites to pass through to the opposite shore with the mass of waters towering up on each side as walls to protect them. Their way was now open; Israel was saved. Pharaoh, maddened at the idea that his prey was escaping him, gave the command of "onward" to his hosts. Close on the footsteps of the Hebrews they followed into the sea. But their day was near its close. The Lord caused a mighty storm of hail and rain, of thunder and of lightning to arise, which swept over the sea, and the watery walls fell, and the waters poured over the hosts of Egypt. Israel saw no more of them only the dead bodies of many of the soldiers as they washed upon the beach.

The recollection of this mighty deliverance has ever been a theme of praise by the children of Jacob, yet so wonderfully will the Lord exert his power for the salvation of his people in the day in which we live that an ancient Prophet has declared: "it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them."

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*For the Juvenile Instructor.*

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Uncle Gregory remembers when he was a boy, and how pleased he was when anyone would teach him anything of the SCIENCE OF LIFE. Do you understand this, boys?

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boys desire to become men and love to do anything they believe to be manly; but they often act very simple, because they do not know what true manliness consists of.

Boys, when we start out in life we are ignorant and require to be taught. The JUVENILE INSTRUCTOR has become a medium through which you can gain knowledge, and through which you can obtain the result of the experience of others. By trying to carry out in your lives the instructions you receive, you will grow into righteousness, and will find that you will enjoy life much more by doing right than by doing wrong.

Remember, my dear boys, that you are the *Sons of God* and that much is required at your hands.

Think on what you read, try to understand it. A little read, understood, and remembered, is far better than reading much and understanding little. Suffer, then, Uncle Gregory to give you the result of his experience and observation in as simple a manner as he can, that you may understand; and we hope to have many profitable visits.

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We publish the letter as an interesting document; its chief interest being centred in the descriptions of the Savior; but we do not endorse its particulars as true. Whether a work of the imagination, or not, it is evidently written by the Spirit, and leaves a pleasing impression on the reader's mind, and it may, possibly, be a true statement.—[ED. J. I.]

"MASTER," said I, "having heard much of thee, I have come, that I may see with my eyes and hear with my ears whether thou art truly the Messiah; but I have already heard and seen so much that I no longer doubt, but am compelled to believe."

With much kindness he replied, and his voice thrilled me as he spoke, "Blessed art thou who believest."

"I come from the distant west," said I, "and am in the service of a merchant of our nation. I came to Jerusalem on business, and my great desire to see thee has brought me here; excuse me for having broken in upon and disturbed thy rest."

"It is my rest to fulfil the will of my Father, and it is His will that all shall be saved who come to me, and have faith in me."

Hereupon I said, "Lord, what shall I do that I may be saved?" He answered me, "Remain in Jerusalem until the day of Pentecost, when you will learn what you have to do."

I now presented the letter from Lazarus, which having read, he said, "Tarry in Bethany as much as your business will allow; there you will see me again."

John now made me a sign that we should go; but, before going, I further said, "Master, think of me."

He pressed my hand and said with mildness, "Peace be with thee, my son; continue in faith on me, and in love toward God, and thou shalt at last inherit my kingdom."

I cannot describe my feelings as these words were spoken. As we returned I received much instruction from John, which at some future time I will orally repeat to you, as I received it from this man, who to me seemed like an angel of God.

The following day I returned to Jerusalem. As often as circumstances permitted I went to Bethany to talk with my friends there of him we loved. Lazarus seemed weaker each time I



saw him, and at last became seriously sick. His sisters were greatly troubled; their only hope was that Jesus would come and heal him. They sent several messages; but Jesus came not, and Lazarus died. I could not comprehend how it was that Jesus came not to save his friend from death. I felt that I was one of the family and wept with them. Lazarus was buried. On the fourth day after, the rumor came that Jesus was coming on the road. Martha went to meet him; but with many friends from Jerusalem and the immediate neighborhood, I remained with Mary, who was much bowed down, to comfort her. Martha soon came running and whispered something in her sister's ear, when Mary rose up and started out on the road, the rest of us following her. We soon saw Jesus coming, accompanied by his disciples and many others. He talked with the sisters, and seemed much afflicted as he came near and saw so many people weeping; he wept also, and asked where they had laid him.

They accompanied him to the grave, where he again wept. He said, "Roll away the stone." All saw and heard what passed; but all were silent. As the stone was rolled away we all noticed the smell of putrefaction which came forth. This caused Martha to say, "Lord, he has been dead four days, he stinks already." Jesus answered, "Said I not to thee that if thou wouldst believe thou shouldst see the glory of God." Then Jesus lifted up his eyes toward heaven and said with a loud voice, "Father, I thank thee that thou hast heard me, although I know that thou does always hear me; but I say it for the sake of the people who stand here around me that they may believe that thou hast sent me." He now stretched out his hand towards the grave, and cried with a loud voice, "Lazarus, come forth." Ah! what did I see! Lazarus in his burial clothes rose up fresh and sound! Without any sign of joy or other demonstration Jesus said, "Unloose him, and let him go."

You cannot imagine the effect produced by this godlike miracle. There was no thought of deception, for hundreds of people knew that Lazarus was dead; yet all saw him now come forth from the grave, sound and fresh, at the command of Jesus. The whole of Jerusalem came in commotion, even among the infidel there remained no longer any doubt that Jesus was the Messiah. But the priests and rulers were raging; but only because of envy, for Jesus is exactly their opposite; it is just as impossible for them to admire Jesus as it was for him to approbate their depravity and vice. They now waited no longer, but determined on his death. All this seems wonderful, master Aaron, but the end is not yet. You will understand that if these miracles should continue the whole people would become the followers of Jesus, and thus the power and consideration of the priests and rulers would cease. Neither would it be easy for the priests and the learned to get Jesus killed when he had many followers, so they hastened their designs against him. You may be desirous of learning more concerning Lazarus, I have often talked with him since he was raised from death. He told me that three angels were with him during the time, and were exceedingly friendly and kind; but they told him he would have to return to his earthly life again. He seems just the same as before, but is often sad. I have heard Jesus preach in the Temple. Ah! you should have been there; all his words were life and spirit, and yet they were full of mystery. But I could understand this, that he should die a sacrifice for the sins of the world, that he should rise again and return to his Heavenly Father, and afterwards return and establish his kingdom.

The Jews cannot understand this, it not being at all in accordance with their ideas of the kingdom of the Messiah. They believe that when he comes he will free them from the Roman yoke and give them universal dominion. Even his disciples,

who are humble fishermen, though pious and worthy, had formed about the same opinion; and when he first hinted to them that he should die and rise again from death, they could not comprehend it. My spiritual vision has since become more clear upon these things. It is indeed impossible for the kingdom of God to be established upon the earth as long as mankind are so wicked, corrupt, ungodly and light-minded as our people are, and yet with the Jewish people the kingdom must commence; at least you have thus taught me. It will be necessary that something be done, by which mankind shall be improved in their moral and religious condition before the kingdom of the Messiah can be established. I had a short conversation with Jesus in the hall of Solomon's palace, and this godlike man has given me this information.

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# The Juvenile Instructor.

GEORGE Q. CANNON. : EDITOR.

MARCH 15, 1867.

## EDITORIAL THOUGHTS.

**C**HILDREN of the Latter-day Saints, should be early taught to be strictly honest. You should commence when young to respect the rights of others, and follow this up until it becomes the habit of your lives. If you knew you could steal, and nobody ever find it out, you should never do so. A person may gain for the time being by stealing; but the gain is not real. No matter how much money or property may be gained by theft, each theft, though no human being should ever know it, brings self-degradation. Think of this, children, when you are tempted to take something that does not belong to you. Never do a thing when you are alone and no human eye can see you, that, if known, you would be ashamed of.

Fruit stealing is very common with some boys. Sometimes one bad boy will lead the boys of a whole neighborhood into this practice, before they are hardly aware that it is wrong. Apples, peaches, melons and other fruits in the gardens and orchards around are exposed to their pilfering, and valuable trees, which have cost their owners much toil and expense, are stripped. This leads to stealing of a more serious nature, until boys go from bad to worse and become confirmed thieves and lost to all sense of honor.

We once knew a boy who fell into bad habits through going in the company of bad companions. The boys with whom he went were well supplied with money, which they spent very freely. This they obtained in various ways. He did not like to be behind them, for he was liberal and wished the boys to think him a clever fellow, so he commenced by taking a little money that did not belong to him. At first he felt very bad about having taken it, and he thought he would never do so again. But when in the company of his companions he would forget his good resolutions, and would go as far as any of them; at such times he would not stop to think about his conduct. While away from these boys he would feel very conscience-stricken, and would be filled with fear lest what he had done should be known. He did not dare to look his parents in the face as he did when he was an innocent boy, and every time they asked him a question about his movements and his associates he was seized with dread, thinking that they had found out what he had been doing.

Poor boy! he learned to his cost that there was no pleasure in sin. All his peace and enjoyment were gone. He felt wretched. He could not excuse himself because of ignorance, for he had been taught by his parents that it was wrong to steal, and that God was angry with thieves. At last all his wrongdoing came to light. It was discovered by a mere accident, and he stood disgraced. In an agony of shame he confessed all, and implored forgiveness. His parents and friends supposed that he was an honest boy; but to their sorrow and dismay he was found to be a thief. The great grief of his parents and his own disgrace made a lasting impression upon him. He was humbled and ashamed. In that sad hour, he resolved that with the help of the Lord, he would redeem his character. He had

to regain the confidence of his friends which he had lost, and for this he struggled hard. He forsook the society of his old companions, and went with those whose examples and conduct were good. When we knew him last he had grown to be a man whose character for integrity and honesty was well established; but he could not forget the actions of his boyhood, and when he alluded to them he did so with sorrow and regret.

Children, be honest, never suffer yourselves to take the least thing that does not belong to you. The child who does so, and continues in such a course, grows up to be a coward and a hypocrite, and is shunned by the virtuous and the upright. A high standard of honesty should be maintained among the Latter-day Saints.

**W**E have just received a copy of the MANTI HERALD, (No. 4), F. C. ROBINSON, Editor and Publisher. This beautiful and interesting little paper is printed at Manti, San Pete Co. The editor has displayed considerable taste in the arrangement of his paper, and when we see that the printing is all the work of his own PEN, we think that he deserves great credit for his perseverance. The great drawback to the usefulness and wide circulation of his paper, we should imagine, is the difficulty he must have in multiplying copies. In the Editor's corner, we find the following on "Talking:"

"We never saw many men who were great talkers, but what were at times rather mischievous, for they must have subjects to talk about, and when something good is not handy, they often take evil to keep themselves in practice; for they must say something about something or somebody. We refer more especially to the private gossip, who neglects his own affairs! who is so very much absorbed in correcting everything else; that his own short comings go by him unobserved and uncorrected!

Again, we do not envy that man his disposition who never seems more delighted, than when he thinks he has cleverly said something, that hurts the feelings of his brother; and even, makes it a matter of study, how best he may send the arrow of malice to the heart of some unoffending object! and even makes it a matter of boasting, when accomplished! we repeat: We do not envy such a man his ability nor disposition for it reminds us too much of the spirit that persecuted and killed the Prophets!"

## BIBLE QUESTIONS

FOR OUR JUVENILES TO ANSWER.

1. What royal warrior did Abram conquer in a night of battle?
2. What warrior led a vast army across a deep river without the aid of bridges or boats?
3. What priest had his two sons slain in a great battle?
4. What celebrated warrior was the father of seventy sons?
5. What king having a very long name was subdued by Othniel?
6. What place did Othniel smite and capture, and gained a wife thereby?
7. What king was hung on a tree, and buried in the ruins of his own city?
8. What judge was the father of thirty sons and thirty daughters?

## CATECHISM

FOR OUR JUVENILES.

41. What wicked act of cruelty did the mob do to Joseph on a night in March, 1832?
42. Who were the chief leaders of the mob?
43. When did Joseph start for Missouri, to visit the second time the place which the Lord had said should be the centre stake of Zion?
44. What happened to him and brother N. K. Whitney, when returning to Kirtland?



45. How was the power of God made manifest in their behalf?
46. What was the title of the first paper ever published in Missouri?
47. Who made arrangements for publishing it? and when was it published?
48. When did the prophet Joseph see for the first time Presidents Brigham Young, Heber C. Kimball and Joseph Young?
49. Where did any of the brethren first speak in tongues? and who were those brethren?
50. What did Joseph then predict concerning President Brigham Young?

*For the Juvenile Instructor.*

### SELFISHNESS.

THE camp of Zion arrived at Brother Burket's, in Clay county, Missouri, on the 24th of June, 1834, and we pitched our tents on the premises. He told some of the brethren of my company that he had a spare room that some of us might occupy if we would clean it. Our company accepted the offer, and fearing some other company would get it first, left all other business and went to work, cleaned out the room, and immediately spread down their blankets, so as to hold a right to the room. It was but a short time afterwards that our brethren, who were attacked by cholera, were brought in and laid upon our beds. None of us ever used those blankets, for they were buried with the dead. So we gained nothing but experience by being selfish, and we lost our bedding.

I would exhort all my young friends to not cherish selfishness; but if you have any, get rid of it as soon as possible. Be generous and noble-hearted, kind to your parents, brothers, sisters and play-mates. Never contend with them; but try to make peace whenever you can. Whenever you are blessed with any good thing, be willing to share it with others. By cultivating these principles while you are young, you will lay a foundation to do much good through your lives, and you will be beloved and respected by the Lord and all good men.

I hope all the boys and girls belonging to the Latter-day Saints will read the Bible, Book of Mormon, Doctrines and Covenants, and JUVENILE INSTRUCTOR, and all good books and papers, that they may thereby treasure up wisdom while young. I trust they will also attend the Sunday Schools, and learn to pray night and morning, and ask the Lord to keep them from telling lies, or stealing, or swearing, or doing any wicked act, that their parents and the Lord may love them, and bless them, and that they may have the Spirit of the Lord with them all the time.

It is a great consolation to parents to have their children virtuous, honest, truthful and good; and it causes parents great sorrow when their children do wrong. It is also a great blessing to children to have parents who pray and teach their children good principles, and set a good example before them. Parents cannot properly reprove children for doing things which they practice themselves. The Lord has a great work and blessings in store for the children of the Latter-day Saints, and they should improve their time while young to qualify themselves for the great labors of life. They should not only obtain a good education and be prepared to transact temporal business, but should become acquainted with the gospel and the purposes of God concerning the last days, as he has revealed them through his servants the prophets.

Both parents and children should read the ninth paragraph of the twenty-second section of the Doctrine and Covenants, on page 160. We can there see that the Lord holds all parents responsible who dwell in Zion, or any of her stakes, who neglect to teach their children the gospel of Christ. Parents are commanded to teach their children the gospel, so that when they

are eight years old they may be baptized, also to observe the Sabbath day to keep it holy. All children should understand when their parents teach them good principles, and require them to go to meeting and to Sabbath schools, that the Lord has commanded their parents to do this, and if they did not do this they would be under condemnation. All children should learn to pray while they are young, then the Lord will love them and pour out his Spirit upon them, and they will have good dreams and visions, and will have faith to be healed when they are sick, and they will be preserved from all great sins, and the devil will not have dominion over them; but the Lord will reign over them, and they will be his saints and dwell with him forever.

W. W.

*For the Juvenile Instructor.*

### THE ZEBRA.

THE Zebra is a beautiful animal, shaped somewhat like the horse and ass, and banded with beautiful stripes of different colors. There are two species of this animal, one known as the common Zebra, and the other called Burchell's Zebra, both natives of south Africa. The former one is a pure white ground-color, striped with numerous glossy jet black bands; while the latter is banded with black and brown stripes, though its belly and legs are white.

But few Zebras have been tamed and domesticated, even where they are most easily obtained; still they are sometimes offered for sale in Cape Town in South Africa; and they are occasionally carried to this and other countries to be exhibited among collections of wild animals.

The common Zebra is confined to the mountainous region of South Africa. "The herds graze on the steep hill side, with a sentinel posted on some adjacent crag, ready to sound the alarm in case of any suspicious approach to their feeding quarters; and no sooner is the alarm given than away they scamper with pricked ears, and whisking their tails aloft, to places where few if any would venture.



Of the Burchell's Zebra, the same writer says;—"Instinct having taught these beautiful animals that in union consists their strength, they combine in a compact body when menaced by an attack either from man or beast; and, if overtaken by the foe, they unite for mutual defence, with their heads together in a close circular band, presenting their heels to the enemy, and dealing out kicks with equal force and abundance."

Our young readers, and, indeed, all mankind, might gain a valuable lesson from the combined action of these wild animals; and learn that union ever gives power; and that united effort will accomplish labors which divided exertions can not perform.

THE MAGIC GAS HOUSE.—Take some coal-dust, and with it fill the bowl of a clay pipe; cement the top of the pipe over with some clay; place the bowl in the fire, and soon smoke will be seen issuing from the end of the stem; when that has ceased coming, apply a light, and it will burn for several minutes. After it has ceased, take the pipe from the fire and let it cool, then remove the clay, and a piece of coke will be found inside.

NEVER be afraid of doing little because you cannot do much.



## Book of Mormon Sketches.

*For the Juvenile Instructor.*

### SAMUEL'S PROPHECY—LIGHT FOR THIRTY-SIX HOURS.

BY the preaching and labors of Nephi and Lehi the greater part of the Lamanites were converted to the Lord and became a much more righteous and faithful people than the Nephites. Some of the Lamanites came to the land of Zarahemla to preach to the Nephites, and many of the latter believed on their words and repented of their sins and became very good people. But the greater part of the Nephites became very wicked, so that some among them murdered the Chief Judge, Cezoram, and also his son who succeeded him. A great many also joined Gadianton's band of robbers and murderers, so that there was very little virtue or peace in the land, and no safety for any one who incurred the displeasure of these organized ruffians.

In the eighty sixth year of the reign of the Judges over the people of Nephi, Samuel, a Lamanite, came among them, being sent of God to preach to and rebuke them for their wickedness. He prophesied about the coming of Jesus Christ, which he said would take place in five years, and foretold the great wonders that should happen when he was born. He told them that the night before Jesus should be born, though the sun should set as usual, there should be no darkness, but the night should be as light as the day; so that it would be like one long day of thirty-six hours. Also, that a new star should arise, such an one as they had never seen before. He also told them that at the time Jesus should be put to death at Jerusalem, there should be darkness in all the land of Nephi for three days. That there should be terrible thundering, lightnings and earthquakes; that many cities should be destroyed, many mountains levelled and valleys broken up, and that the whole face of the country should be changed. All this appeared like idle tales and nonsense to those wicked, unbelieving people, and they tried to kill Samuel; but the Lord delivered him, and so he escaped out of their hands, and never came to them any more. Nephi, in the mean time, had also left the country, for he could not bear to behold the wickedness of his brethren, and no one knew whither he went, nor was he seen any more; he had given the plates and sacred writings into the charge of his son, who was named after his father, Nephi.

Five years after the prophecy of Samuel, and just six hundred years from the time Lehi left Jerusalem, the wicked among the Nephites had set apart a day when they would kill all who believed in Samuel's prophecy unless it came to pass before that time. Young Nephi was very sorrowful when he learned this; not so much on his own account as for his brethren and sisters who believed in Jesus and looked for his coming. So, the day previous to the one appointed for the death of all the believers, he went out by himself to pray, and cried mightily to the Lord. And the voice of the Lord came unto him, saying, "Be of good cheer, for on this night shall the sign be given, and on the morrow come I into the world." Then Nephi and all the people of the Lord were comforted. That night there was no darkness, and great fear came upon the wicked when they saw the prophecy was fulfilled. Many, also, who had not believed before, now repented of their sins and were baptized by Nephi.

But most of them soon relapsed into wickedness again, and the Gadianton robbers became so numerous and powerful, and

committed so many outrages and murders, that the good among both the Lamanites and Nephites had to unite for mutual defence, and a terrible war ensued, which lasted for about twelve years and resulted in the destruction or capture of all the Gadianton robbers.

After this the Nephites had peace and great prosperity for a few years; but they soon began to forget God again and relapsed into a state of awful wickedness. The Lord sent good men, inspired by His Holy Spirit, to reprove them and preach repentance to them; many of these they put to death, they murdered the Chief Judge, who was a good man, in the judgment seat, and broke up the government, the people being divided into factions or tribes, with a ruler over each. These tribes did not make war upon each other, though they were jealous of one another and all hated those who were good. They particularly hated Nephi, who was one of the best men that ever lived, and had great faith and power with God, so that angels ministered to him constantly, and he had power to raise the dead and do many other mighty miracles. But the Nephites had never been so wicked as they were now.

## THE SECRET.

THERE were two little sisters in a house whom nobody could see without loving, for they were always so happy together. They had the same books and the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling a hoop, playing with Rover, or helping mother, they were always the same sweet tempered little girls.

"You never seem to quarrel," I said to them one day,—"how is it you are always so happy together?"

They looked up, and the eldest answered: "I s'pose it's because Addie lets me and I let Addie."

I thought for a moment. "Ah, that is it," said I; "she lets you, and you let her."

Did you ever think what an apple of discord "not letting" is among children? Even now while I have been writing a great cry was heard under the window. I looked out.

"Gerty, what is the matter?"

"Mary won't let me have her ball," bellows Gerty.

"Well, Gerty wouldn't let me have her pencil in school," cried Mary, "and I don't want that she should have my ball."

"Fie, fie, is that the way sisters should treat each other?"

"She shan't have my pencil," muttered Gerty, "she'll lose it."

"And you'll only lose my ball," retorted Mary; "and I shan't let you have it."

The "not letting" principle is downright disoblighingness, and a disoblighing spirit begets a great deal of quarreling.

These little girls, Addie and her sister, have learned the true secret of good manners. Addie lets Rose and Rose lets Addie. They are yielding, kind, unselfish, and always ready to oblige each other. Neither wishes to have her own way at the expense of the other. And do you not love them already?—*Selected.*

THERE is not in the world a surer sign of a little soul, than the striving to gain respect by such despicable means as dress and rich clothes; none will depend on these ornaments but they who have no other.

"THE peace of the school may be easily broken. Pride will break it—discontent will break it—anger will break it—envy will break it. Keep quietness in your class, and peace in your heart."



## Biography.

### JOSEPH SMITH, THE PROPHET.

**A** MAN by the name of William P. Peniston, who was a colonel of militia, offered himself as a candidate for Representative from Daviess county to the State Legislature. He was opposed to the saints and had led the mob in Clay county against them. The election was to be held on the 6th day of August, 1838, and Peniston and his friends were determined, so they declared, that the saints should not vote, and they laid their plans to that effect. On the day of the election Peniston mounted a barrel at Gallatin, the principal town in Daviess county, and made an exciting speech against the Saints. He accused Joseph and the rest of the leading elders of being horse thieves, liars, counterfeiters and everything that was vile, and urged the people not to let the members of the church settle in that county or vote. In his speech he also boasted of having headed a mob to drive the saints out of Clay county. When he made his speech some of the brethren were there for the purpose of voting.

After he had finished the mob commenced to assail them. There were ten of the mob to every one of the brethren, and for about ten minutes there was one continued scene of knocking down. The brethren defended themselves manfully, and fought like lions. They felt that they were American citizens, and that their fathers had fought for their liberty, and they would maintain the same principles. Though the mob were so numerous, they got worsted, several had their skulls cracked, and they were glad to disperse to get their fire-arms. The mob afterwards rallied from various quarters in great numbers, armed with clubs, pistols, dirks and guns. They swore vengeance on the saints. The brethren, seeing the danger with which they were threatened, held a council to devise measures for their safety. Not having arms, it was decided that they should return to their farms, collect their families and hide them in a thicket of hazel brush. This they did. They had suffered from mob violence, and they knew by bitter experience how cruel wicked men could be; they, therefore, took the needed precautions to secure themselves. During that night it rained, and the women and children were compelled to lie on the ground, without any shelter, while the men stood sentry around them.

These were the kind of sufferings, children, which those who belonged to the church in those days, had to endure. They were in the midst of their enemies like sheep among wolves. They were few in number and poor, while those who hated them were numerous and powerful. They had no power to demand their rights. They had to depend upon the justice of others for these. But in every instance they were withheld. Who thought that the "Mormons," as they saints were called, had any rights? In those days, in Missouri, drunkards, thieves and murderers had rights. Men who banded together in mobs, and burned houses, shot stock, drove innocent people from their homes and were guilty of all kinds of violence, had rights. But the Latter-day Saints who endured all these wrongs had none. They were expected to submit to every indignity and outrage which their enemies chose to place upon them. This has all

changed. For years the Lord has given His people rest from their enemies. Our little readers should place a high value upon the peaceful homes which the Lord has given them in these valleys; for there are no enemies here who have the power to molest them or their parents.

The next morning, after the difficulty at Gallatin, the report reached Far West, through persons who did not belong to the church, that two or three brethren had been killed there, and had been left upon the ground and could not be buried by their friends. This report created some excitement, especially when the brethren heard also that the majority of the people of Daviess county were determined to drive the saints from that county. Upon hearing the report, Joseph, accompanied by his brother Hyrum and Sidney Rigdon and a number of other brethren, started for Gallatin. On the way they were joined by some of the brethren who had been attacked by the mob. At Lyman Wight's in Daviess county, Joseph was much relieved in learning that, although some of the brethren were badly wounded by the assaults of the mob, none were killed.

The next day, Joseph, still accompanied by some of the brethren, called on several persons. Among others they called on Adam Black, a justice of the peace. This man had sold his farm to Brother Vinson Knight, and had received part of the pay therefor according to the agreement. Afterwards he united with a band of mobbers to drive the saints from Daviess county. Many others who had sold places and had got the pay, or a part of it, did the same. To drive the saints off was an easy way of getting possession of their old places again without paying for them. Black was questioned by the brethren, and confessed what he had done. Joining the mob, and acting as he had, was a violation of his oath as a magistrate. Of course no man could be trusted as an officer who would do this. Joseph and his company wanted to obtain some satisfaction from him about his future course, whether he was going to be a friend or an enemy. They wanted him to sign an agreement of peace. This he was afraid to do. He said, however, that he would write something himself that would satisfy them, and he would sign it. He did so. We must give our little friends a copy of what he wrote. It is worth reading and preserving.

The spelling we give is that of the original document.

"I Adam Black a Justice of the peace of Daviess county, do hereby certify to the people coled Mormin, that he is bound to supori the constitution of this State, and of the United State, and he is not attached to any mob, nor will not attach himself to any such people, and so long as they will not molest me, I will not molest them. This the 8th day of August, 1838."

"Adam Black J. P."

### THE ATMOSPHERE.

**T**HE air forms a great ocean which surrounds the earth every where, and in which plants and animals live, in the same manner that sea-weeds and fishes live and grow in water.

Have you seen crawfish and mussels, creeping on the sand at the bottom of the river, and fishes swimming above them through the water? In the same manner men and beasts walk about on the earth, while birds fly through the air over their heads. We keep ourselves alive by breathing the air about us, but fishes breathe the water in which they live; so the water is to them what the air is to us.

The depth of the ocean has been measured in many places, and about five miles is the deepest water that has been found. We have not yet been able to measure the height of the atmosphere, which is the name philosophers give to the ocean of air in which we live. It has been variously estimated at from forty to one hundred miles in height.

The air has weight, though it is very light. If we take



a vessel containing one hundred cubic inches of air and weigh it when full, and then pump the air out of it, we will find that it will weigh thirty-one grains *less* when empty than when full. We find, in this manner, that one hundred cubic inches of air weighs thirty-one grains. If the air be warmer than sixty degrees, it will not weigh so much, and if it be colder, it will weigh more; for the air swells by being heated, so that one hundred cubic inches, at sixty degrees, will be one hundred and five cubic inches, if heated to one hundred degrees; but the one hundred and five inches will weigh no more than the one hundred did before it was heated.

The weight of the atmosphere makes a pressure of about fifteen pounds on every square inch of the surface of bodies on the earth, when they are at the level of the ocean. But the air presses equally in all directions,—that is, as much upward as downward, and as much on one side of a body as on the other,—and, therefore, we do not feel the hundreds of pounds of air we are carrying about with us all the time. To prove that the air presses upward as well as downward, take a common glass tumbler with a smooth rim, fill it even full of water, lay a sheet of thick writing paper on it and press it firmly with the palm of the hand, and, holding it so, turn the glass upside down; then remove the hand, and the water will remain in the glass, held up by the upward pressure of the air on the paper.—*Selected.*

## Original Poetry.

*For the Juvenile Instructor.*

### SALUTATION

TO SECOND VOLUME OF JUVENILE INSTRUCTOR.

O welcome, welcome, JUVENILE  
INSTRUCTOR! Friend of youth:  
You come with a most gracious smile,  
Replete with love and truth.

Genial visitor of light,  
With piercing, sparkling eyes,  
Your presence makes us feel so bright  
Like stars up in the skies.

Your style we very much approve;  
Your voice is clear and sweet,  
Your influence will sloth remove,—  
So dignified,—so neat!

You are a faithful friend in need;  
A patriotic guest;  
Laboring to root out every weed,  
And planting plants, the best.

Culling the sweets of mountain flowers;  
Pointing to living springs;  
Improving childhood's golden hours;  
Unfolding wondrous things;

Opening wide Life's crystal gate,  
That talent may pass through,  
Arrayed in robes of Virgin state  
Bringing great worth to view.

SCHOOLBOY.

A NOBLE BOY.—“Why did you not pocket some of those pears?” said one boy to another; “nobody was there to see.”—“Yes, there was—I was there to see myself, and I don't ever mean to see myself do a mean thing.”

## Correspondence.

GREAT SALT LAKE CITY, March 12th, 1867.

*Editor Juvenile Instructor:*

It is now some weeks since I concluded my labors as traveling agent for your paper. I do not know of any better way than through your columns, to convey my sincere thanks to the Bishops, the local agents for the INSTRUCTOR, and many others in the various settlements, northward as far as Franklin, and southward as far as Fort Gunnison, for their kindness and hospitality to myself and for the valuable aid rendered me by them in accomplishing my business. I believe I am not alone in my appreciation of those kind acts; but am satisfied that, were your own sentiments expressed, they would be, that in as much as they done it unto me they done it unto yourself.

The feelings of the people in the settlements in relation to the INSTRUCTOR could scarcely be better. In every place I visited it was spoken of in the highest terms of commendation; your swelling subscription lists give ample proof of this.

If I had space, I might give some of my own ideas respecting your paper, and the benefits that will arise from its being presented before the children of the Saints. So far as I have been able to learn from observation, I am of opinion that the human mind is like every thing else in nature; when young and tender deep impressions can easily be made upon it. When impressions for good are made upon the minds of children, they are like so many precious germs implanted in a genial soil, which will sometime spring up, blossom and bear beautiful and delicious fruit.

In view of the good results that I am convinced will flow from the circulation of the JUVENILE INSTRUCTOR, among the Latter-day Saints, I have felt blessed in travelling in its cause, and advocating its interest, and know that the Spirit of God accompanied me.

I will conclude by echoing the sentiments of all good Latter-day Saints, who in any degree comprehend the nature of this great Latter-day Work, in saying may God bless yourself and every other faithful servant of God, in every undertaking that will in any way tend to increase the power, greatness and glory of Zion.

Your Brother,

JOHN NICHOLSON.

*For the Juvenile Instructor.*

### CHARADES.

BY G. R.

I am composed of 8 letters:

My 1, 2, 6, 8, is an ancient apostle.

My 6, 4, 3, 8, 7, is the mother of a great prophet.

My 8, 7, 5, 6, 4, 3, is a prophet who reproved a king.

My 1, 2, 3, 4, 6, is an ancient prophet.

My whole is a true friend to a king of Israel.

THE following have correctly answered the charade in No. 4. The answer is VOICES FROM NATURE:—W. T. K. Swan; J. H. Anderson; G. S. Lincoln; J. Gilbert; S. Norton Cook; C. M. Young; E. A. Bean; E. Wells; D. W. Patten; D. Billings; A. N. Billings, jr.; S. E. Bollwinkel; Joseph H. Rumell; M. E. Morgan; Thos. A. Howell; Walter J. Lewis.

G. R. Emery correctly answered the questions in the catechism published in No. 4.

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Elder Wm. H. Shearman, Logan, will act as General Agent for Cache Valley.

Grain brought to this City for the JUVENILE INSTRUCTOR will be received at the office of our paper—DESERET NEWS BUILDINGS.